HIS HEAD WORTH FIFTEEN TIMES ITS WEIGHT IN GOLD

Leung Chi-tso has no queue. He adopted European clothes and coiffure in Japan when he was made a citizen there. Asked yesterday why he had not the usual long braid of his countrymen, he said, "It is more convenient without it." Doubtless he recalled the exciting days when all China and Japan were ransacked for him. His Japanese name is Kasuabala. When this picture was taken of him, he wore the Chinese dress of the mandarin and had his head shaved accordingly. His appearance now is much different with a growth of several inches of black, stiff hair where the picture shows a shaven pate. The Chinese Government will pay $65,000 for his head, or fifteen times its weight in gold.

A man whose head is worth to someone else $65,000 might well be careful of it. But Leung Chi-Tso, Chinese reformer, now in Honolulu, seems little more particular of keeping his head attached to his body than is the average man with no price offered for his killing. He drives, walks and stands about the streets of Honolulu with apparent disregard for danger. A close observer might notice, however, that the one or two Chinese who always accompany him, watch like hawks the movements of their charge. Possibly a search might disclose that both Leung Chi-tso and they were armed and ready for an attack.

Leung Chi-tso has been here since December 31, on which day he was landed by the Hongkong Maru from Yokohama. He had escaped the snares laid for him by the spies of the Dowager Empress of China. At her orders the Chinese Government offered a reward of 100,000 taels, or about $65,000, for his head laid down in China. Li Hung Chang was especially deputed to look after the delivery to the authorities of that portion of the reformer's anatomy above his shoulders, and to pay the reward to the person or persons bringing it.

Leung Chi-tso is an interesting man. Without thought of the enormous value of his head removed from his body, one could not fail to mark the forceful personality of the man, who made perhaps the biggest stir, without recourse to arms, of any citizen of the Chinese Empire in many years. He is young, robust, bright-eyed and collected in his demeanor, noting everything about him, weighing well his answers to questions but showing no fear of anything.

Yesterday an Advertiser reporter interviewed him. It was not hard to get to see him. He lives near the center of town in a small house retired from the street, and shares the dwelling with several others who are devoted to his cause. The casual mention to a leading Chinese editor that he wanted to talk with Leung Chi-tso gained the interview.

"Meet me on the corner of Beretania and Emma streets at 5:30 o'clock," said the editor, "and I will take you to his home."

Leung Chi-tso was seated in the parlor. He wears American clothes rather awkwardly. He rose to shake hands and his secretary, interpreting his greeting, said that he wished the visitor good-day. The youth of the noted reformer was rather shocking. Fancy had painted a grave, deep-lined face. Instead was a smooth, boyish-looking countenance; big, brown eyes that laughed and analyzed at once, and a mouth—the most prominent of his features—large, with remarkably sharp-pointed teeth, white and irregular.

Leung Chi-tso speaks some English. Its limits were, however, too small to permit of his explaining his mission. The Advertiser reporter did not speak Chinese, so all the conversation was through the interpreter. Leung Chi-tso has the Chinese way of never answering questions directly. Ask him how old he is, and he talks for several minutes about some other subject.

He is 27 years old, is married, and has a girl baby. His wife, who was the sister of the Inspector General of Colleges in China, is living in Japan. His father was a teacher in the Sun Wui district of the province of Canton. Leung was a bright scholar, said the interpreter, and at 12 years of age had secured the degree of B.A.; at 16 was an M.A., and at 22 had embarked in political life at Pekin. Then he joined the reform party, organized in 1895, with a membership of progressive, educated men who sought to change the existing laws and customs and to drag China from her lethargy. Kwang Yu Wei was the leader and soon next to him ranked Leung Chi-tso.

The government objected to the aims of the party and took steps to break it up. Leung went to Shanghai and started the Chinese Progress, which he edited for a year and a half, and made a powerful organ of the reformists. Under his able management it attained a wide circulation, and fell under the ban of the government. Leung Chi-tso next became principal of Hunam College, and when the Emperor espoused the principles of the reform party, Leung was called with others to Pekin. Here he was second to Kwang Yu Wei in the gallant band of reform leaders who, through the Emperor, secured the startling series of edicts which, if carried into effect, would have turned topsy-turvy the Chinese governmental, educational and industrial systems.

But the corrupt officialdom of China was not to be driven from the opportunities for power and wealth which had been theirs for centuries. The Emperor was practically dethroned; soldiers were sent to seize the reformers, and six of them, who were unable to flee in time, were beheaded. This was in September, 1898, and Leung Chi-tso with Kwang Yu Wei, owe their present existence to quick decision and action on their part.

He threw himself on the protection of Count Ito, the Japanese Minister who was also of the advisory board to the Emperor of China. Leung was hurried to a Japanese warship in the harbor of Tien-Tsin, the treaty port of Pekin, and sailed for Japan. He staid there until December, 1899, when he came here. In Yokohama he edited the Chinese Discussion, shaved off his queue, adopted European clothing, became a Japanese citizen, and planned his present trip to the United States and probably to Europe.

He told all this yesterday in reply to questions. He smiled when relating his hasty exit from Pekin and his narrow escape from the two-handed sword. When he related the aims and hopes of the reform party his face grew grave and earnest.

"We of China," he said, "will have the change we desire in the near future. We want the power in the hands of the people and don't want to be ruled by a despotism. We want a constitutional monarchy, the right to vote on important issues, safety for person and property, advanced educational ideas, and a pure and honest administration of all offices.

"This must all come about soon. The people are fast growing into reform channels of thought. The old regime must pass, but we seek no revolution. We are men of peace and believe that public sentiment will bring about our ends without the letting of blood. In Honolulu four-fifths of the Chinese are of our party. Bright Chinese here have educated them. I feel in no danger here. My head is of course valuable"—Leung Chi-tso put his hand on his cranium—"but my friends look out for me. I intend to go to the United States soon but want first to visit the other islands and have been waiting for quarantine to permit this. My work in life is to push on the reform plans. I shall go wherever my presence can help."

Leung Chi-tso impresses one who does not understand his language as a fearless, broad-minded celestial, without conceit but not without guile. He has not learned the white man's habits of thought nor unlearned the Chinese's manner of reasoning. His features are expressive and not unhandsome in a Chinese fashion. He is courteous, appreciative and shrewd. But he knows the worth of his shock head and his friends watch it carefully.